



ANTI-TRACTARIAN TRACTS;

OR,

THE CHURCH OF ENGLAND OPPOSED TO TRACTARIANISM BOTH IN DOCTRINES AND CEREMONIES.

SECOND SERIES. No. 11.

THE

PRINCIPLES OF THE JESUITS.*

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OATH OF SECRESY.

THIS OATH is administered to every Jesuit, wherein he 'declares from his heart, without mental reservation:—THAT 'His Holiness the Pope, hath power to depose Heretical Kings and Governments, ALL BEING 'ILLEGAL, WITHOUT HIS SACRED CONFIRMATION, and that they may 'SAFELY BE DESTROYED.'—THAT 'to the utmost of his power, he will 'defend THIS DOCTRINE, and His Holiness's Rights and Customs against 'all usurpers of the Heretical (or *Protestant*) authority whatsoever, especially against THE PRETENDED AUTHORITY AND CHURCH OF ENGLAND, 'and all adherents.'—THAT 'the Doctrine of the Church of England, and 'others of the name PROTESTANTS, is DAMNABLE; and that THEY THEMSELVES ARE DAMNED, and TO BE DAMNED THAT WILL NOT FORSAKE THE SAME.'—THAT 'he will HELP, ASSIST, and ADVISE all or any of His Holiness's Agents in *England, Scotland, and Ireland*, or in any other Kingdom, and DO HIS UTMOST TO EXTIRPATE THE HERETICAL PROTESTANTS' DOCTRINE, and to DESTROY ALL THEIR PRETENDED POWERS, 'REGAL, OR OTHERWISE.' †—AND, that 'notwithstanding he is dispensed with to ASSUME ANY RELIGION-HERETICAL, FOR THE PROPAGATING OF THE MOTHER-CHURCH'S INTEREST—he will KEEP SECRET all her Agents' Counsels, from time to time, as they entrust him:—and will not DIVULGE them, directly or indirectly, by Word, Writing, or Circumstance whatsoever: but that he will EXECUTE all that shall be *given in Charge*, 'or discovered unto him, by his Ghostly Father, or any of the Sacred Convent!!' (From Abp. *Usher*.)

SECRET INSTRUCTIONS.‡

CHAPTER I. directs the members, 'when they begin any New Foundation, to discharge, WITH HUMILITY, the meanest Offices in the Hospitals, and

* THE JESUITS were called into existence in the early part of the Reformation (1540) to save the Papedom from a fatal Shipwreck.—The Founder was IGNATIUS LOYOLA, an impetuous Spanish Knight: and to such an awful extent have Animosities and Seditions been fomented by the Jesuits, that they have suffered not less than THIRTY-SEVEN EXPULSIONS from various States! (See No. IX. First Series—*Rome Treacherous and Cruel*, and No. 12, Second Series—*The Plots of the Jesuits*.)

† ONE part of the Oath taken by Roman Catholic Bishops, at the time of Consecration, runs in these fearful Terms: 'I WILL PERSECUTE AND FIGHT AGAINST ALL 'HERETICS, SCHISMATICS, AND REBELS TO OUR LORD THE POPE AND HIS SUCCESSORS!'

‡ The authenticity of a Document entitled 'SECRETA MONITA SOCIETATIS JESU,' or 'The Secret Instructions of the Jesuits,' is well established; though the Preface to it expressly provides, that if these Instructions be at any time produced against them, 'their Genuineness is to be DENIED.'—A MS. copy is to be seen in the Library of the *British Museum*.—The few short Extracts here given are *Specimens of the polished Hypocrisy* of the Jesuits:—they have been taken from an English translation, published, with the Latin original, by Seeley and Co., in 1824.

‘frequently to visit the Sick, the Poor, and the Prisoner, that the NOVELTY of such uncommon and DIFFUSIVE CHARITY might excite, in the Principal Inhabitants, AN ADMIRATION OF THEIR CONDUCT.’—CHAP. II. recommends, that ‘PRINCES and PERSONS OF DISTINCTION everywhere must, by all means, be so managed, that the Society may have their Ear, and that that would easily secure their Hearts;—by which way of proceeding all Persons would become *their Creatures*;’—observing, ‘that Ecclesiastical Persons gain a great footing in the favour of Princes and Noblemen by WINKING AT THEIR VICES!’—The Members are also reminded that ‘above all, due Care must be taken to CURRY FAVOUR with the Minions and *Domestics* of Princes and Noblemen, whom, by small Presents and many Offices of Piety, they might so far bias, as, by means of them, to get a faithful intelligence of the bent of their *Masters’ Humours and Inclinations*; and thus, the Society would be better qualified to *chime in* with all their Tempers.’—It is likewise remarked, that ‘Princesses and Ladies of Quality are easily to be gained by the influence of THE WOMEN OF THEIR BED-CHAMBER; for which reason, the Members must, by all means, pay a *Particular Address* to them; for that hereby there would be *no Secrets in the Family* but what the Society should have fully disclosed to them!’—CHAP. IV. instructs the Members to ‘direct Princes and Great Men in such a manner, that they may *seem* to have nothing else in view but the *Promotion of God’s Glory*; and to advise them to no other *Austerity of Conscience* but what *they themselves might be willing to comply with*:’—observing that, ‘their aim must be, not *immediately*, but BY DEGREES and INSENSIBLY, DIRECTED TOWARDS POLITICAL AND SECULAR DOMINION!’—This chapter also directs, that ‘the Members must, with gravity, *protest*, and in a solemn manner, *affirm*, that the Administration of Public Affairs is what they, *with Reluctance*, interfere in:’—adding, ‘let the Confessors and Preachers always remember, with *Complaisance* and a *Winning Address*, to *sooth Princes*, and never give them the least offence in THEIR SERMONS or PRIVATE CONVERSATIONS!’—CHAP. V. directs that ‘Princes and Magistrates be persuaded that no Society but theirs is qualified for discharging an office of so great importance as THE EDUCATION OF YOUTH;’ and that their Members ‘be mindful to *give the Public some Signal Instances of their VIRTUE and LEARNING*, by directing their Pupils, in the Presence of the Gentry, Magistrates, and Populace, in their several Studies;—or by engaging them in the Performance of some other Scholastic Exercises, PROPER FOR GAINING PUBLIC APPLAUSE!’—CHAPS. VI. VII. instruct the Members ‘in the proper methods for inducing rich Widows to be liberal to their Society:’—recommending that ‘for managing this affair, such only be chosen as are advanced in age, of a lively and agreeable conversation, to visit such Widows frequently, and to entertain them with Spiritual Stories, and to divert them with pleasant Discourses, according to their particular Humours and Inclinations:’—and particularly that, ‘the minute they [the rich Widows] begin to shew any affection towards the good Works and Merits of the Society, they must, by all means, take care to provide them Confessors, by whom they may be well admonished, especially to a *constant Perseverance in their state of Widowhood*; and this, by enumerating and praising the advantages and felicity of a Single Life:—pawning themselves and their Faith too, as a Security that a firm continuance in such a pious Resolution would infallibly *purchase an eternal Merit*, and prove a most effectual means of *escaping the otherwise CERTAIN PAINS OF PURGATORY*!’—CHAP. IX. directs, that ‘whenever a Confessor got a *Rich Penitent*, he was to try all

'ways of making himself agreeable : '—and that, 'in whatsoever places their Members resided, they were never to omit to provide a PHYSICIAN who was *firm to the interests of the Society* ; taking care that, when the Confessor was obliged to withdraw, others might immediately succeed, and keep up the Sick Person in his good resolutions : '—and that, 'at *this time*, it might be advisable to move him, by *apprehensions of Hell*, &c. at least of *Purgatory*, and tell him, that *as Fire is quenched by Water*, 'SO SIN IS EXTINGUISHED BY ACTS OF CHARITY ! '—closing with this admonition : 'Let the *Women*, who complain of the Vices or ill humour of their Husbands, be instructed SECRETLY to withdraw a Sum of Money, that, by making an Offering thereof to God, they might EXPIATE the Crimes of their sinful Helpmates, and SECURE A PARDON FOR THEM ! '—

CHAP. XVII. * (the last) among other methods of advancing the Society, suggests the following : 'Let the Members chiefly endeavour ALWAYS to ACT WITH UNANIMITY, even in things of trifling moment, or, at least, to have the *Outward Appearance* of doing so ;—for, by this means, whatever Confusions may arise in the world, the Society, of necessity, will always INCREASE and MAINTAIN ITS GROUND ! '—and again, 'Let ALL earnestly endeavour so to SHINE IN THEIR LEARNING and GOOD EXAMPLE,† that other Religious, *especially those of the Clergy*, &c., may be ECLIPSED,—and the *Common People*, at length, drawn in to request us to discharge every Office : '—adding likewise, 'Nor will it contribute a little to our advantage, if, WITH CAUTION and SECRESY, WE FOMENT and HEIGHTEN THE ANIMOSITIES THAT ARISE AMONG PRINCES and GREAT MEN, EVEN TO SUCH A DEGREE THAT THEY MAY WEAKEN EACH OTHER : '—and then concluding with this remarkable Declaration, 'Lastly, let US ASPIRE to Abbacies (that is, the Rights or Privileges of Abbots) and BISHOPRICS ; for it would entirely tend to the Benefit of the Church, that all Bishoprics, and EVEN THE APOSTOLICAL SEE, SHOULD BE HOOKED INTO OUR HANDS.‡ . . . WHEREFORE LET NO METHODS BE UNTRIED, WITH CUNNING AND PRIVACY, BY DEGREES, TO INCREASE THE WORLDLY INTERESTS OF THE SOCIETY !!!'

DOCTRINES. §

(1.) The Doctrine of PROBABILITY held by the Jesuits, is this—that if a Jesuit *wishes* to do a thing which he fancies to be wrong, such as that of Stealing Wood from his neighbour,—though the *Law of God* says it is wrong,—though the *Law of his Country* says it is wrong,—yea, though Fifty or an Hundred Jesuit Writers say it is wrong,—still, if ONE *Jesuit Doctor* has held the thing itself to be *harmless*,—then the Jesuit is at liberty to think, that PROBABLY *it may not be wrong*, and accordingly may

* THE intermediate Chapters contain a variety of extraordinary Devices, but space is not allowed for their Recital.—The Title of the 13th Chapter is, '*How to pick out young men and retain them*'—the 15th '*Of Conduct towards Nuns and Female Devotees*'—and the 16th '*How to FEIGN A CONTEMPT OF RICHES* ! '

† Neither DILIGENCE in visiting the Sick, the Poor, or the Prisoner ; nor INDUSTRY in the Establishment of Schools ; nor the Cultivation of SCIENCE ; nor GOOD EXAMPLE itself, are *Certain Proofs of TRUTH* !—The Jesuits 'compassed sea and land' to excel in all these things. (See *Secret Instructions*, chapters i. v.)

‡ This avowal of UNIVERSAL SOVEREIGNTY perfectly corresponds with the History of the Jesuits in all ages.—Their real Standard is ATHEISM, and they only employ Popery as a *Stepping-stone* to the attainment of this end. (See No. 12 of the Editor's Second Series of *Anti-Tractarian Tracts*, on the 'Plots of the Jesuits.')

§ All the Doctrines here adduced, have been asserted by Jesuit teachers of high authority. (See Extracts given in Dalton's *Jesuits, their Principles and Acts*. Part I. ch. v. vi. vii.)

do it—that is, he may steal the Wood—without feeling he has incurred any Guilt!!—(2.) On the Sins of IGNORANCE the Jesuits maintain, that Actions are only sinful as far as they are *known to be sinful*, and that Ignorance, though arising from a *wilful Fault* or from a *Voluntary Cause*, excuses from Sin.—Hence these writers maintain that a man, who, in a state of Drunkenness, utters Blasphemy or commits Fornication or Murder, is guilty of *no Sin!*—(3.) The Jesuits likewise hold, that THE VOICE OF THE CHURCH—(that is, the Command of their *Superior* or the *General* of their Order)—is *the Command of God*, and that it is just as much worthy of Implicit Obedience as the *Written Word of God*, or even more so!!—(4.) On the OCCASIONAL INDULGENCE OF SIN, the Jesuits maintain, that a man of a Religious Order who puts off his Habit for an assigned space of Time—such as an hour—for a *Sinful Purpose*, whether it be to commit Fornication, Theft, or even to enter *unknown* into a Brothel, is free from heinous Sin, and does not incur the Penalty of Excommunication!!!—(5.) On LYING, the Doctors of the Jesuit school, teach their Disciples that it is quite right to *swear falsely*, to *equivocate*, and to *deceive* people,—whether it be in the most trivial or in the most important matters,—by saying one half of their answer in a LOUD voice, which all can hear, and the other half to themselves in a LOW voice, which none can hear;—so that if a Jesuit sees another commit any Crime, on being asked, in a Court of Justice, ‘*Did you see the Prisoner do so and so?*’ he may answer, ‘*No! I did not see him!*’—provided he only goes on to repeat to himself, in a low Voice which no one can hear, any absurd words which may happen to come into his mind; such as, ‘*Jump over the Moon!*’ or ‘*Swallow a Camel!*’—Here is the doctrine of MENTAL RESERVATION!!—(6.) On STEALING, the Jesuit writers assert, that it is not a Mortal Sin to take *secretly* from him who would give if he ~~were~~ asked, although he may be unwilling that it should be taken secretly;—declaring, that ‘it is not *Theft* to take a small thing *secretly* from a Husband or a ‘Father!’—(7.) In COMMERCIAL TRANSACTIONS, as *Dishonesty in Trade*, the Jesuits assert, that, if a man cannot sell his Wine, at a fair Price, he may *diminish* his Measure, or *mix* a little Water with his Wine, and *sell it for pure Wine*, of full Measure, demanding the FULL PRICE!!—(8.) The Jesuits also not only teach that MURDER, under a Variety of Cases, may be committed with Impunity; but they also tell us, that SONS MAY IMBRUE THEIR HANDS IN THE BLOOD OF THEIR OWN FATHERS, for the purpose of gaining an *Inheritance* for themselves: nay, they even declare, that ‘it is sometimes lawful to desire a *blameless Drunkenness*, by ‘which the great Benefit (of inheritance) would be produced!!!!’—(9.) And on HIGH TREASON and REGICIDE, the Jesuit writers assert, that ‘*the Rebellion of an Ecclesiastic against a King, is not a Crime of High Treason, because he is not subject to the King;*’—and, in speaking of a Prince who rules his People contrary to their Religion and National Prejudices, one of the Jesuit Doctors affirms, ‘*I shall never consider that man to have done wrong, who, favouring the Public Wishes, would attempt to kill him;*’—observing, in reference to such Princes, that, ‘*to put them to Death is not only lawful, but a LAUDABLE and GLORIOUS ACTION!*’—indeed, another of these Jesuit writers has declared, that ‘*Monarchies are nothing more than Ridiculous Exhibitions—having no Value in them beyond a FICTITIOUS POMP!!!!*’

‘FROM THE TYRANNY OF THE BISHOP OF ROME AND ALL HIS DETESTABLE ENORMITIES
—GOOD LORD! DELIVER US!’ (*Liturgies of Edward VI.*—Litany.)

